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William James and Dr. J. Beattie Crozier "to overcome the diffidence which otherwise would have prevented him courting publicity for ideas which are, perhaps, antagonistic to those of some of the profoundest thinkers the world has produced." Proceeding upon the observation that the majority of human vices are but virtues carried to extremes, and that consequently the impulses which initiated them must be natural and therefore wholesome, he declares that the elementary impulses leading to the vices are necessary in the formation of the perfect man, and that the virtues in their turn are nothing more than mere vicious impulses under the restraint of moderation. For example, thrift may become parsimony and even miserliness and avarice, liberality may become extravagance, pride arrogance, self-respect vanity, etc. "These curious developments show that the impulses leading to good and evil climaxes respectively, are not necessarily antagonistic, and that both are necessary in the perfect man,—that, in fact, a man with all good, and only good, impulses (as the world understands them) would be unfitted for practical life." The author then discovered that all the virtues and vices were of a complex nature when fully developed, but taking any individual virtue or vice in its emotional aspect, and tracing it backwards, that it became less complex, and indeed, in its first stage as an initial prompting, was of the simplest character. "The hypothesis then presented itself that these individual initial promptings, leading in every instance to a distinctive emotion, constituting the resultant virtue or vice, as the case might be, are the elements of Mind. . . . If these really be the elements of Mind, then it seems to me that when they join with those of matter and force, they must constitute the elements of life, and that, consequently, the missing link at last is found."

This, then, is the gist of Mr. Brooks's investigations. The elements of matter have been numbered and named, and the elements of physical force are also partly known; but with regard to the elements of mind, apart from the other divisions of force and matter, it does not seem, as the author says, that it has ever been suggested that they exist.

Summarising, he says: "My hypothesis is, that life is a compound or commonwealth, of these elements of mind, allied with the elements of matter and the elements of physical force.

"And that the elements of mind like those of matter and force are actual technical elementary substances."

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STUDIES IN POLITICAL AND SOCIAL ETHICS. By *David G. Ritchie, M. A., LL. D.*, Professor of Logic and Metaphysics in the University of Saint Andrews; Late Fellow and Tutor of Jesus College, Oxford. London: Swan Sonnenschein & Co., Ltd. New York: The Macmillan Co. 1902. Pages, ix, 238. Price, \$1.50.

Dr. Ritchie has collected in this volume certain articles on ethical topics which he has published at considerable intervals of time in the *International Journal*

of *Ethics* and *The Contemporary Review*, together with addresses on similar subjects delivered before the Co-operative Wholesale Society and the South Place Ethical Society of Finsbury. He reminds his readers that they are "exoteric discourses," as distinguished from technical esoteric inquiries. "It seems to me possible," he says, "to discuss practical questions of political and social ethics on the basis of what may be called evolutionary utilitarianism, without raising, or at least without discussing, metaphysical questions, provided that one may take for granted that faith in the value and meaning of human society and human history which is implied in all serious political and social effort. I hold, indeed, that a thoroughly scientific treatment of ethics is impossible without a philosophical basis; and that this faith, of which I have spoken, in the ultimate rationality of the world can only find a theoretical justification in a metaphysic or, in the Aristotelian phrase, in a theology."

In the first paper, he has considered the light which biological theories of evolution throw upon the history of human society and on the practical problems of human society. In the second lecture, he has discussed the question of political equality; in the third, that of law and liberty, or state interference; in the fourth, civic duties and party politics; in the fifth, the ethical value of the commemoration of past events; in the sixth, the problems of war and peace; in the seventh, the ultimate value of social effort; and in the eighth and last, the time-honored problem of free will and responsibility.

The author's views have everywhere been clearly and accurately stated, and will be found to be remunerative reading. μ.

THE PROBLEM OF METAPHYSICS AND THE MEANING OF METAPHYSICAL EXPLANATION. An Essay in Definitions. By *Hartley Burr Alexander, Ph. D.*, Sometime Fellow in Philosophy, Columbia University. Columbia University Contributions to Philosophy, Psychology, and Education. Vol. X., No. 1. New York: The Macmillan Co. Berlin: Mayer & Müller, Markgrafenstrasse. 1902. Pages, 130. Price, 75 cents.

On the assumption that most of our differences in matters metaphysical are misunderstandings and due to our failing to apprehend one another's meanings, it has been the endeavor of the author of the present brochure to overhaul thoroughly our principal metaphysical concepts and to submit them to critical analysis and scrutiny. The subjects he has considered are such as the following: The Meaning of Knowledge, The Object of Knowledge, Explanation and Description, The Principle of Identity, The Principle of Causality, The Principle of Sufficient Reason, Truth and Its Criteria.

The book is thus essentially a study of terms. "It endeavors," in the words of the author, "to define our more elemental metaphysical concepts, and to show some shades of meaning conveyed by the words we use, aspects we might emphasise, distinctions we should render clear. But in this the author does not attempt